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## TEMPERANCE.

For the Herald and Journal.

### RUM SELLING, AND RUM DRINKING CHRISTIANS.

Notwithstanding all that has been said and done during the last twenty years to suppress intemperance with its attendant evils, there are still some professors of religion among us, who both drink and sell intoxicating liquors as a beverage. And I am sorry, very sorry that there are some among the Methodists who do it. The Methodists are the last people to sell and drink ardent spirits. They are bound above all others, first, to do no harm; and 2d; to do all the good in their power to the souls of men. Can such a drink and sell rum, have any adequate sense of the sacredness of their holy profession? Can they be aware of their inconsistency, and the scandal they bring upon the innocent, but bleeding cause of Christ? Do they see they are accessories, lending their influence to aid a cause which has destroyed more happiness, more hopes and more lives, than the sword, pestilence or famine? And how can they plead ignorance in the midst of such a flood of irresistible light?—in the midst of numerous living, dead and dying witnesses? Impossible!—They are—must be, sinning with their eyes wide open. And for what? For money? Yes, for money, Christians, Methodists are leading husbands, wives and children to pauperism, to the grave, and to hell!

Rum sellers stand directly in the way of all reformation. It is impossible to do much effectually and permanently, where the traffic is carried on. They make more drunkards and tipplers than all the lecturers and ministers in the country can cure. And unless something is done to end this soul and body destroying traffic, especially by church members, our youth, and children, and best friends must still go on, being destroyed one after another, and there is no help for it. There is something indescribably melancholy and inhuman in the idea of a Christian, Methodist rum seller! Is it not as absurd and ridiculous, as the idea of a Christian, Methodist murderer?

And now Mr. Editor, what can—what ought to be done in the premises with such Christians—such bad Methodists? Will you oblige us with an answer? We all think out here in the country, much of your opinion and counsel in ecclesiastical affairs. In doing a thing, it is important that it be done right, touching time, place, manner and spirit. Would it be so much to advise all rum drinking and rum selling professors in general, and Methodists in particular,

1. To seriously, prayerfully, and in the fear of God their Maker and final Judge, reflect on what they are doing, and on the sordid black motives for which they do it? To look upon it in its bearings in all sorts of happiness, all sorts of useful knowledge, and upon all sorts of human interests, temporal and eternal, and then abandon at once and for ever, the foul business, as "earthly sensual and devilish?" Let them wash their hands clean, and be Christians, what they profess to be, and no longer deceive themselves and others. But 2d. If after all they are determined, in spite of reason and conscience, in spite of the counsels and character of the church of Christ of which they are members, regardless of the tears and sufferings of widows and fatherless children, and in defiance of the authority of both God and man to drink or sell intoxicating liquors, let them not better by far leave the church forthwith? Never be called again by the name of Christian or Methodist. Never come again to the holy communion until they can get their breath by honest and honorable means, no matter if it be by begging. It is too bad for profane and irreligious men to poison and destroy their fellow creatures; but for Methodists, it is insufferable.

I have been led to make these reflections at this time, (which I have long designed to make,) from the awful and heart appalling fact, that another of our fellow beings has just been sent into eternity, from the influence of cider and other alcoholic drinks. Immediately on arriving in town, (Hartland, Vt.,) yesterday, I was informed that Mr. Steven Rogers had been stabbed the evening before, in the abdomen, and that some six feet of his intestines came out, and that he could not live. The next we heard he was dead. But he died praying for mercy. Our esteemed brother Johnson, stationed preacher, visited him immediately on his receiving his death wound, and prayed with and for him. Other Christian friends also prayed with, and for him. The last he was heard to say, was to a brother present: "Pray for me quick; in three minutes I shall know nothing," and died instantly. The perpetrator is now in Woodstock jail waiting his trial.

Here is a striking mirror, into which all rum sellers, and especially Methodist rum sellers can look and see just what manner of persons they are. Here they may see a dependent and confiding wife deprived of an affectionate husband, made a desolate, mourning widow. Here they may see a family of little children made fatherless, and community robbed of a virtuous citizen. And on whom must fall most heavily the blood and blame of this awful murder, if not on those who furnished the rum and cider? What honest and good man could wish—dare, to stand in the place of such men? Such awful tragedies are liable to take place at all times, and every where, wherever rum sellers, drunkards and tipplers live. No one is safe a single day. Any of us may expect to be stabbed in our own house, as this poor man was, or in the street, or in the field, as thousands have been through the same means. I would I had a voice to reach from pole to pole, and around the earth, I would beseech all, and especially all rum selling Methodists to leave this soul and body destroying business. They had better, a thousand times have a clear conscience, and a joyful heart while they live, and go to heaven at last, though they go as poor as Lazarus, than to be heard by thousands by the unholy traffic, and finally go to be the companion of the rich man in hell for ever. JUSTIN SPAULDING.

## BE SOMETHING.

One principle of the Moslem creed is, that every person shall have some trade. Thus should it be the world over. See that young man, no matter what are his circumstances or prospects, if he has no plan, he will never accomplish much. If he relies upon his present possessions, or upon the anticipated favors of fortune, then to one of his fine hopes are not brightened, and he find, too late, that the only path to true greatness is by application. The following maxim will apply to those in every condition in society, who are about entering upon the stage of active life: Choose, after mature deliberation and consultation with judicious friends, that vocation which appears most suitable for you. Be not diverted from your purpose—let nothing prevent you from qualifying yourself thoroughly for it—then pursue it with unremitting diligence, and you will honor yourself, and be a blessing to the community.

heart;" and without purity of heart, without holiness, none can see the Lord; his command is, Be ye holy, for I am holy; and then approves of his own work, and pronounces a blessing upon those who believe and receive this offered salvation, and have circumscribed their hearts to love the Lord their God with all their hearts.

From the preceding remarks, may be drawn a few brief considerations. In the first place, is the doctrine of the Bible relative to future punishments, as there taught, a blessing or a curse, to be received or rejected by the dying children of men? If a blessing, as has already been shown, why is it not received by all, seeing all have sinned, and come short of the glory of God? And as the blessed doctrine teaches all are under the curse of the law, and must suffer the penalty annexed to that law, which is everlasting banishment from the peaceful presence of God; yet how many rise up and say this doctrine would prove a curse if true; it is not true; who can hear it?

And by a diffusion of their so called liberal views of God's goodness and mercy, they induce many, who have been made to feel their lost and wretched condition out of Christ, to disbelieve God's holy word, and seek consolation in the happy thought, that God will bring all to praise him in eternal heaven, holy and unholy, whomsoever, adulterers, drunkards, and drunkard makers, and the whole catalogue of abominable that are without the New Jerusalem, to believe the Word of God will never prove a curse. This is evident from the fruits brought forth by those who have believed its report, and have fled for refuge, to lay hold of the hope set before them in the Gospel, and the blessedness of the doctrine of Christ are set forth in the justification of the sinner; he is justified freely from all his past sins, and the witness of God's spirit witnesseth with him, that he is born of God, as taught in the holy oracles; and to crown the whole, and complete the glory of this blessed doctrine, salvation comes forth clothed in language like this, Be ye holy, for I am holy. The blood of Christ cleanseeth from all sin. It is the will of God, even our sanctification, and many other glorious truths to this effect; one of which I here mention as the ground of a few remarks, as it is disputed by many professors of religion. "Whoever is born of God, does not commit sin, because his seed remaineth in him; therefore, he cannot sin, because he is born of God." It is taught by some, that some sin is requisite to keep the soul humble; but the blessed doctrine of the Bible teaches that the soul does not sin, because his seed, not sin, as we are told, remaineth in him. Who that loves God, will not let be say, this is a superior salvation, a glorious provision; these doctrines come clothed with beauty and excellence, and are adapted to the present condition of man. Why will not all, upon examination of the doctrines of revelation, be led to exclaim, O the mercy, the goodness, and the justice of God; and close in with the overtures of his mercy, and flee the wrath to come, and lay up a treasure in heaven; none will refuse, but those that act the part of extreme folly; be wise to day, 'tis madness to defer. He that is wise, shall be wise for himself; he that scorneth, alone shall bear it.

Saxtonville, March 18.

For the Herald and Journal.

## THE DESTRUCTIVE STORM.

The sombre heavens, with clouds o'ercast,  
Frowned darkly down on the ocean waste;  
White gale and land-squall, tho' late so gay,  
Now hushed, in portentous silence lay.

As the winds, with deafening roar,  
Rush fiercely on from the distant shore;  
They lash the spray into volumes dense,  
And wake the sleeping elements.

The weary mariners feel their sails,  
And moanfully meet the menacing gales;  
Whilst swiftly along in their barbs they ride,  
Rocked to and fro by the surging tide.

But louder now does the tempest howl,  
And fiercer yet do the billows roar;  
As the storm-cloud, decked in his snowy sheen,  
Came forth to complete the dismal scene.

Up tower the waves to the mountain's height,  
Then downward plunge, as in wild affright;  
Till all convulsed, the astonished deep  
Would fain o'er its rock-bound barriers leap.

Al! what is the strength of mortals now!  
The mightiest ships in a moment bow,  
And in shreds are rent, while the faint and brave  
Are alike submerged by the wheeling wave!

What thought now rush to the ocean strand,  
All eager to lend a rescuing hand;  
But few, alas! will they save, to tell  
The direful fate which their friends befall!

The storm subsides—the warnings are o'er—  
Full many a cabin breathes the shore;  
And the turbid wave, and the caverned deep,  
Form the charnel-house where myriads sleep!

Though desolate many a hearth is left,  
And many a circle of friends bereft—  
Yet calm your sorrows, the stroke who feel,For that wounded will also heal.

Boston, February, 1846.

For the Herald and Journal.

## THE FIRST PASTORAL VISIT.

In the prosecution of pastoral labor very much depends upon the impressions made by the first pastoral visit. If then a hold upon the affections of the family be secured, and the pastor retire under the impression of all its members that he is a serious and determined man, he will have secured a position of influence in that family from which nothing but immorality or impropriety can displace him. Here the pastor cannot be too careful of his spirituality and fidelity. This is the time to introduce religion and ascertain the spiritual prospects of every member of the household. If they are unconverted, this is often a heavy cross to bear. The heart is filled with doubts of the propriety of such a course, and fears for its possible results. But that being who has so harmoniously blended our interest and our duty, has most graciously ordained that loving inquiry of this sort shall be kindly received and confidentially answered. No man will think the less of his pastor for so early an instance of pastoral fidelity; and if he continue as he has begun in all probability he has gained that man. The cross sustained, all embarrassment flies away, and the soul is pervaded by a sweet consciousness that its duty is done. But if the duty is now neglected it is often neglected for ever, or if attempted at a subsequent period is performed so awkwardly that it entirely defeats its end.

The itinerant cannot be too careful to make his first pastoral visit in season for if it be delayed a little beyond the expected time, it may create a feeling of neglect, and a wound of spirit which no subsequent visit can heal. Neither can he be too early in visiting those, if any such there are, who have been neglected by his predecessor.

Father Merritt was companionable. The youngest and weakest of his brethren were made to feel perfectly at home in his presence. He conversed with, and respected them as though they were his equals, asking counsel and giving advice with the most pious modesty and sincerity conceivable. There was no affectation in this. It was the outbursting of his real heart—he loved the brethren. If they were inferior to himself, he treated them as equals; if superior, he rejoiced, and was happy to sit at their feet. Thus, as he loved all, he was loved by all. Though I spent my first year's itinerancy under his charge, and had the high privilege of much intercourse with him subsequently, I never saw the first thing in his spirit or conduct to lessen my esteem for him, nor do I recollect to have heard his name mentioned but with profound respect.

With his preaching I was not familiar, but in prayer he excelled. There was a dignified simplicity, a loftiness of language and thought, accompanied by a solemnity and fervency of spirit, which awed the hearer, and made him feel that God was near. And not unfrequently, as the good man's soul filled and gathered strength, and in the might and majesty of confiding faith, rose higher and higher still, he would stand entranced, like an astonished Israelite looking up into the mountain to see Moses talking with God.

He was also a man of Christian sympathy. No sorrow went unshared, and to the needy he extended the largest relief possible. The missionary enterprise was dear to his heart. Speaking on the subject about the time our lamented brother, Cox and Wright, were fitting for Africa, he remarked with great animation, mingled with regret, if he was only a little younger he would rejoice to give his life to the heathen. Every benevolent movement had his approval and his prayers. He was liberal in his pecuniary contributions nearly to a fault. When old age and infirmity had wasted his energies, his big heart still impelled him to a liberality which greatly exceeded his means.

He was an abolitionist. He early embraced the leading sentiments of the party, viz: that slavery is sin—*per se*, and that its abolition is the duty of the master and the right of the slave. These views, with others necessarily growing out of them, he ably defended at no little sacrifice—not as mere opinions, or "abstractions," but as settled principles, clearly taught by the founder of Methodism, and formerly embraced and advocated by the Methodist Episcopal Church. But in his controversies upon this question he happily avoided the errors of some others. He never indulged in severe personalities, or in asperity of temper. Though often misunderstood, and not treated with all that consideration he deserved, he possessed his soul in patience, and loved his brethren from whom he differed with sincere affection. But, however hot the storm of opposition would around him, he stood firm—true to his sentiments as the needle to its pole. Thus he lived and died, and is embalmed in the recollections of all who had the honor of his acquaintance, as an inflexible and able advocate of the rights of the enslaved. Venerable Man! May we, his survivors, prove ourselves worthy representatives of such a father, by a grateful remembrance and imitation of his virtues.

In a word, he was a great and good man—an indulgent husband and father—a bright and shining light in the world. More genuine meekness—more modest magnanimity—more Christian urbanity and intelligent devotion to God, he has never fallen to my lot to behold in one mortal man. And now I will close this sketch as I began, by expressing the sincere hope that we may soon be indulged with a faithful memoir of this excellent minister, in a form worthy of his honored name. No two men could be more attached to each other than he and our lamented Dr. Fisk, whose memory is cherished with the fondest recollections. As they stood side by side in the defence of the faith while living, so let them stand in our church's biography, that, while they reign together in heaven, their light may still shine on earth for the benefit of posterity.

Worcester, March 17.

For the Herald and Journal.

## HARMONY OF DIVINE TRUTH.

There is a beauty and a blessedness in the doctrines of the Holy Bible; they emanate from God their eternal Author, and are full of blessings to be lavished upon the children of men. Even the severest denunciation in the law of God against the sinner, comes in mercy tones to the fallen children of men; his holy law finds man a condemned sinner, and is his schoolmaster to bring him to Christ. In this, then, is to be seen the wisdom and goodness of God, and his mercy to lost sinners; even the revelation of his divine purpose to destroy the souls and bodies of the incorrigible in hell, there to suffer the vengeance of eternal fire, and upon whom shall be poured full vials of wrath for ever and ever; and whilst viewing this part of divine revelation, there is to be seen a beauty, a perfect harmony with the doctrines of salvation. It proceeds from one who cannot err, and is consistent with his attributes and perfections; the thunders of his holy law attended with heavy denunciations against its offenders, are calculated to arouse the dormant sinner, and make him feel and realize his lost condition, and the awful destruction that awaits him; and his acknowledgement that he is lost; and just at this period, when about to despair of salvation, because he cannot find it in himself nor any created arm, is presented to him the beautiful doctrines of the Bible, one of which is, (and he finds it applicable to his present lost condition,) "Look unto me, and be ye saved, for I am God." I was bruised for thine iniquities, and by my stripes thou art healed. Come unto me all ye that labor and are heavy laden, and I will give you rest." This, if received by the despairing soul, raises him up to sit in heavenly places in Christ Jesus; he is then constituted a child of God being before a child of the wicked one; he now finds the truth of the blessed word of life; "his spirit witnesseth with our spirits, that we are born of God;" and when he receives his justification, it is but the beginning to experience the fulfillment of the excellent doctrines of God's word, as revealed by him, and bestowed upon the redeemed children of men. And here comes in a train of exceeding great and precious promises given, whereby the soul is made partaker of the divine nature, having escaped the pollution of the flesh and sin; he is exhorted to go on to perfection, having the declaration that it is the will of God, even our sanctification; and whilst sanctification is presented to the justified, it comes from the same "Author of eternal salvation" that spoke peace to the soul in a lost state; and the language now is, "The blood of Jesus Christ, his Son cleanseeth from all sin;" and in another place, his language is to those who have believed and accepted this full salvation, and have been cleansed from all sin, "Blessed are the pure in heart, for they shall see God." O heavenly doctrine! how it kindles emotions and desires in the soul for purity of heart. Purity, let us dwell upon this heavenly theme; Jesus says, "Blessed are the pure in

does to ourselves. This we have found essential to the full understanding of controverted subjects; (for it sometimes happens that these works are in amicable controversy;) besides, we have some who imbibed the notion, that it is well to read the leading organs of the respective churches, lest our clarity, narrowed down with our information, should finally be contracted within the pale of our own denomination. Having thus read and compared the last volumes of these Reviews, we feel quite as well prepared to pronounce upon their relative as their real merits. No one can appreciate the Repository more highly than ourselves; it has at present a judicious editor, and extensive corps of learned contributors, and is usually supplied with solid learning. When we prefer the Quarterly, we mean to say that this possesses all the excellences of the former, together with some peculiar advantages which strike the scales of estimation in its favor. But lest our comparison be deemed invidious, and we charged with detracting from the one all we appropriate to the other, we will advert alone to its pecuniary commendations.

If we examine, we shall find that a volume of the Repository, affords us 800 pages per year for three dollars, and that a volume of the Quarterly affords us 640 pages for one dollar and seventy-five cents; which would give about two and a third pages of the former for a cent, and three and a third of the latter. But this is not all—Such is the difference in the closeness of the type, that, in the compass of an entire volume, the Repository has an excess of matter above the Quarterly, of only four or five pages. Throwing this minute excess out of the account, and considering the printed matter of the respective works equal, we have the Quarterly submitted to our purchase at a price nearly twice as favorable as the Repository. In this estimate we have not included the portraits which adorn the Quarterly, and in our opinion, greatly enhance its value. Tastes, however, differ in different individuals; but we should suppose that the portraits of Olin and Waugh, would cover the postage of the work, even in the estimation of the most liberal.

For the acquisition and defence of her territories, Methodism is deeply indebted to her periodical literature. In the extension of her conquests, having had to contend for every foothold, she has experienced the most substantial service from her Magazine and Review. They have been like redoubts thrown up to cover the operations of an aggressive army. While the piety and learning of our Fathers have nobly manned them, their sons and younger brethren have rushed forth with the triumphant banners of Zion, and under the thunder of their heavy ordnance, have planted them in every habitable clime. While memory retains a faculty, and gratitude a virtue of the soul, let Methodists remember their indebtedness to their Fathers! And the same effective service which it has done in past years, our Quarterly is doing now. Instance the annihilating editorial of its July number. Where is its subject, that metaphysical catechism, now? The silence which reigns through his fatherland of inuendo and error, would indicate that he had suffered, if possible, his last change!

The Dec. number closes the 27th volume of its entire series, and the Review entered upon the sixth volume of its third series the commencement of the present year. Judging from the character it has attained, and the ability with which it is conducted, never did a Quarterly enter upon its new year under happier auspices. If the past be an index to the future, nothing but the unaccountable apathy of our brethren can impede its most successful issue; nothing but this deny it a circulation as extensive as any Review of our land.

For the Herald and Journal.

## REV. TIMOTHY MERRITT.

Justice to this great man requires that a permanent record of his life be compiled and transmitted to posterity. If preparations are not being made for this work, it is to be hoped they will be commenced immediately. So much wisdom and moral excellence as characterized this lamented father must not be left to oblivion, or to the unsubstantial records of a fleeting periodical. No man has been taken from the itinerant ranks of New England, who had a higher claim to an honorable memorial among us than had Father Merritt. Though he lived and died untitled by man, he possessed those enviable qualities which titles, alas! too often falsely indicate. He was a learned man—a man thoroughly read in divinity and philosophy—critical in his observations—powerful in analysis—of untrifling application—deeply experienced in the things of God—always exhibiting the fruits of the Spirit, and the patience of faith and the labors of love. But he was a self-taught man. Academical and college privileges he never enjoyed. Being converted, and called to the holy ministry, he conferred not with flesh and blood, but, taking his Bible, and such other appropriate books as he could obtain, he ventured out upon his commission, trusting in God. And as he went, he studied—studied much, and prayed for heavenly wisdom. What he learned he appropriated, preached and practised, and thus stored it up for future use. Some of the first pieces he published, he wrote, corrected and threw aside; re-wrote, corrected and wrote again, even to the fourth time, before he allowed them to go to press. By this process he acquired a terse, perspicuous and beautiful style. The attention he bestowed upon the arguments of an opponent, before answering him, was remarkable. He weighed every word, and comprehended it before he framed a sentence, and then replied in the most concise and forcible manner possible. Thus he seldom misunderstood or misrepresented—always kept directly to the point, and seldom failed of complete victory.

His treatment of an opponent was peculiarly kind and respectful. He admitted to see fair play in controversy, and never descended to take any advantage which did not properly belong to him. The practice, so common among editors, of attacking a man in a contemptuous and abusive manner, and in the exercise of editorial sovereignty, excluding all reply, he despised. Being among the first advocates of the temperance reform, his communications to certain papers, in which he had a right to be heard, were rejected, but replied to at very considerable length, editorially. I can never forget the patient, but indignant grief he expressed to me on that occasion. He said to his everlasting honor, his correspondence, while he was editor, never had occasion to complain of such treatment at his hands. Never! However weak, or fanatical, or wicked even, though not always gratified in their wishes, they were treated with the greatest courtesy. He would act the gentleman and the Christian with his opponents, whatever their deserts. And for this, as for other qualities, he deserved to have a monument of gold erected to his memory, to the lasting rebuke of cowardly seceders, who trifle with the views and feelings of correspondents, and then, by the despotism of editorial authority, deny them one word of reply. Such conduct is in perfect keeping with Popery, slavery and rascality, but it is a perfect burlesque upon Christianity.

## THE METHODIST QUARTERLY REVIEW.

The utility of Reviews can hardly be questioned. They constitute a distinct species of modern literature, and occupy a permanent place in the Republic of Letters. They serve at once, as the heralds and censors of national genius. They stand as its patrons and improvers under the direction of Blackwood and Wilson; as its guards and defenders under the herculean labors of Jeffrey and Macaulay. In England, commanding their independent schools of writers, they have sometimes been arbitrary in their enactments, and have oppressed rather than protected genius. In America, dependent as they must be upon interested writers, they have some times sold their departments to that ambition which is too sordid to forego, and yet too puerile to secure immunity from public criticism, and liberal competition. These are the abuses of our national and sectional Reviews, which weigh nothing against their signal benefits.

Religious Reviews combine the advantages of secular, with others peculiar to their own character. So obvious are these advantages, that few religious bodies are willing to forego them. Every division of the Christian church, important either from the number it claims, the character it bears, or the public position it holds, has an organ devoted to its immediate denominational interests. This is well. It places the conflicting sentiments of different bodies before the public in their clearest light, defines the unchanging positions which their defenders assume in controversy, states the points of difference in the spirit and language in which they were originally conceived, and the deductions, inferences and consequences, for which their abettors are willing to answer. And more than this. These reviews scan the whole field of religious literature, and appropriate whatever is denominational.

That the Methodists, as a religious body, have ever appreciated the value of periodical literature, is sufficiently obvious from the consideration that the Arminian Magazine, originally published under the supervision of Wesley, and continued long after his decease, secured for our British brethren all the advantages of criticism and review; and from the further consideration that, in America, the first and second volumes of this work were republished as early as 1789-90. The American work, which was substantially a reprint of its English prototype, with the religious intelligence of our own country appended, was from the last date discontinued till 1818—a period of twenty-eight years. The General Conference of 1812, ordered its resumption in monthly numbers, and repeated the order in 1816. But, owing to the state of our finances and disagreement of our general agents, this order was not obeyed till two years after, when the reappearance of the Methodist Magazine in monthly numbers, was hailed by the lovers of sanctified learning, throughout our entire connection.

This excellent Magazine, composed for the most part, of quotations from standard works, and extracts from foreign publications, was continued with various success, till 1829, when, having lain dormant one year, it reappeared in 1830 as a Quarterly, under the editorial supervision of our beloved and lamented Emory. As the Christian Advocate, which first appeared in 1826, was now made up of much the same material as the Magazine had been composed of, Bishop Emory gradually changed the character of the latter, opened its columns for criticism and review, and gave it the character and consistency of a quarterly. But yet it bore its old designation, conjointly with its new, and many of the articles of its editor, who supplied most of its original matter, were still independent sketches and essays, most beautifully and classically composed. Dr. Luckey, succeeded the lamented Bishop in 1836, as general editor, and sustained the Magazine and Review with various degrees of acceptance and success till 1840, when its present able and accomplished editor was appointed to succeed him. Dr. Fisk immediately effected whatever changes were deemed necessary in its character and title to elevate the Quarterly to the highest rank of Reviews, and has for six successive years conducted it with the most distinguished ability, and the largest success. We know not in what respect the last volume of the Methodist Quarterly is inferior to any Review issued from the American press.

One change effected in the character of the Review by its present editor, it may not be out of place to mention. In giving the work the consistency of a solid Review, it was found necessary to drop the title of Magazine, and shut down the gates upon the flood of miscellaneous, essays and sermons, which had flowed into it under its old designation, as their appropriate reservoir. Formerly, these miscellaneous, with a few editorials, constituted the complete texture of the Magazine, until it assumed another character in the hands of Emory, as before mentioned. Since then, book notices and solid reviews have occasionally made their appearance, and paved the way for the change at last effected. Perhaps there are some now living, who have been grieved, and felt themselves injured, because articles are now rejected from the Quarterly, which were originally welcome to the columns of the Magazine. But no wrong is done them. As we said before, from the days of Emory the character of the work had been steadily changing, and its literary standard steadily rising; and if we mistake not, our beloved Bishop when he first opened its columns to criticism and review, looked forward to the time when they should be opened to nothing else—to the change since effected. Let us consider also, that, with the other unparalleled developments of Methodist resources, Methodist writers have abundantly increased in these latter years, so that, where one itinerant was formerly found who had means and facilities for writing, fifty or a hundred are found now. The only choice left us then, is from the many excellent to select the few most excellent writers. But to us, who aspire no higher than the excellent in the positive degree, there is the same personal advantage in composing, and equal facilities for publication. It is a fact which is not sufficiently regarded by us, while discussing the changes of the Review, that our other periodicals have undergone corresponding changes. The columns of our Herald and Advocates are ever open, and we venture the assertion, that the first pages and editorials of either equal, if they do not excel, the ordinary matter of our old Magazines. That childish dread of articles which might exceed the limits of a square or column, is wearing away, and articles are now read which have a beginning, continuation and end. There is then the same market for miscellany as ever, though it must reach that market through a different channel. Besides, in consideration of his eminent services and success in elevating the Quarterly to the highest rank of Reviews, we would yield the point in deference to the wisdom and judgment of its present conductor.

During the last year, we have been in the habit of reading the Methodist Quarterly Review in connection with the Biblical Repository and Classical Review, which sustains the same relation to our Congregational brethren, that our Quarterly

From the American Cities.

## LINES.

Suggested by a visit to the City of Washington in the 12th month of 1845.

By J. G. WHITTIER.

With a cold and wintry moon-light  
On its roofs and steeples stand,  
Shadows weaving with the sun-light  
From the gray sky overhead.  
Broadly, vaguely, all around me, lies the half-built town outspread.

Through this broad street, restless ever,  
Elders and young a human tide,  
Wave on wave, a living river;  
Wealth and fashion ride by side,  
Tolier, labor, Slave and Master, in the same quick current glide.

Underneath you dome, whose coping  
Springs above the vast and tall,  
Grave men in the dust are groping  
For the largest, base and small,  
Which the hand of Power is scattering—crumbs which from its table fall.

Base of heart!—They vilely barter  
Honor's wealth for Party's place;  
Step by step on Freedom's Charter  
Leaving footprints of disgrace:  
For the day's poor pittance, turning from the great hope of their race.

Yet, where festal lamps are throwing  
Glory round the dancer's hair,  
Gold-dressed, like an Angel's, flowing  
Backward on the sunset air;  
And the low, quick pulse of Music beats its measures sweet and rare:

There to-night shall Woman's glances,  
Star-like welcome give to them—  
Fawning looks for shy advances  
Seek to touch their garment's hem,  
With the tongue of flattery glazing deeds which God and Truth condemn.

From this glittering life, my vision  
Takes a broader, sadder range;  
Full before me looms a drear  
Other picture, dark and strange,  
From the Parlor to the Prison meet the scene and witness change.

Hark! the heavy gate is swinging  
On its hinges, hark and slow;  
One pale prison lamp is flinging  
On a fearful group below.  
Such a light as leaves no terror untried it does not show.

Paying God!—Is that a woman  
On whose wrist the shackles clank?  
Is that shriek she utters hush!  
Underneath the attiring lank,  
Are they men whose eyes of madness from that sad procession flash?

Still the dance goes gallantly onward;  
What is it to Wealth and Pride,  
That without the Stars are looking  
On a scene which Earth should hide!  
That the SLAVE-SHIP lies in waiting, rocking on Potomac's tide!

Vainly to that mean Ambition  
Which, upon a rival's fall,  
Winds about its old condition  
With a reptile's slimy crawl,  
Shall the pleading voice of Sorrow, shall the Slave in anguish call.

Vainly to the child of Fashion,  
Giving to ideal ease  
Gratified luxury of compassion,  
Shall the stricken mourner go,  
Hateful seems the earnest sorrow, beautiful the hollow woe!

No, my words are all too sweeping;  
In this crowded human mart,  
Feeling is not dead but sleeping;  
Man's strong will and woman's heart  
Is the coming strife for Freedom yet shall bear their generous part.

And from yonder sunny valleys,  
Southward in the distance lost,  
Freedom yet shall summon allies  
Worshiper than the North can boast,  
With the Evil by their heart-stones grappling at severest cost.

No, the soul alone is willing;  
Faint the heart and weak the knee;  
And as yet no lip is thrilling  
With the mighty words, "Be Free!"  
Tarieth long the land's good Angel, but his advent is to be!

Meanwhile truning from the revel  
To the prison-cell my sight,  
For intensest light of Evil,  
For a keener sense of Right,  
Shaking off dust, I thank thee, City of the Slaves, to night!

"To thy duty now and ever;  
Dream no more of rest or stay;  
Give to Freedom's great endeavor  
All thou art and hast to-day."  
Thus, above the City's murmur, shall a Voice, or seems to say.

Ye with heart and vision gifted  
To discern and love the Right,  
Whose worn faces have been lifted  
To the slowly-growing light,  
Where from Freedom's sunrise drifted slowly back the murr of night!

Ye who through long years of trial  
Still have held your purpose fast,  
While a lengthening shade the dial  
From the waning sunset stole,  
And of hope each hour's denial seemed an echo of the last!

O, my brothers! O, my sisters!  
Would to God that ye were near,  
Gazing with me down the vistas  
Of a sorrow strange and deep,  
Would to God that ye were listening to the Voice I seem to hear!

With the storm above us driving,  
With the false north wind misled,  
Who shall marvel if this striving  
We have counted friend as foe;  
Unto one another giving in the darkness blow for blow!

Well, it may be that our natures  
Have grown sterner and more hard,  
And the freshness of their features  
Somewhat harsh and battle-scarred,  
And their harmonies of feeling overtaken and rudely jarred.

Be it so. It should not savor us  
From a purpose true and brave;  
Dearest Freedom's rugged service  
Than the pasture of the Slave;  
Better is the storm above it than the quiet of the grave.

Let us, then, united, hurray  
All our idle fears to dust,  
And to future conflicts carry  
Mutual faith and common trust;  
Always be who most forgive in his brother is most just.

From the eternal Shadow rounding  
All our sun and starlight here,  
Voices of our lost ones sounding  
Bid us be of heart and cheer,  
Through the silence, down the spaces, falling on the inward ear.

Know we not our dead are looking  
Downward with a sad surprise  
All our strife of words rebuking  
With their mild and loving eyes  
Shall we grieve the holy angels? Shall we cloud their blessed skies?

Let us draw their mantles o'er us  
Which have fallen in our way;  
Let us do the work before us  
Cheerily, bravely, well, and may,  
Ere the long night-silence come, and with us it is not day!

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WEDNESDAY, APRIL 1, 1846.

## WESLEYAN MISSIONARY SOCIETY.

The last year has been one of the most trying to the poor of England in their history. It was feared that the benevolent measures of the English churches would suffer much from the public pressure. The financial accounts of the Wesleyan Missionary Society have first come to hand, and, to our astonishment, show a large advancement instead of a declension of its resources. We give the following statement on the subject from the London Watchman.

The accounts of this society for the year 1845 have just been made up, and it is with very lively pleasure that we communicate to our readers the gratifying results. Not only the evangelists of the Wesleyan Society, but the friends of evangelical missions generally, will rejoice to learn that the income of the society has considerably exceeded that of any former year, and has amounted to the truly noble sum of *one hundred and twelve thousand, eight hundred and twenty-three pounds*. This sum has been derived from the ordinary sources of income at home and abroad, in the several items of which there has been generally an increase. The Juvenile Christmas and New Year's offering, included in the total, exceeded four thousand four hundred pounds.

This financial prosperity has, as the committee state, in the forthcoming number of the Missionary News, "enabled them to defray the expenditures of 1845, to pay off the remaining balance of the old debt, and the balance on the expenditure of the years 1843 and 1844, and the balance of the extraordinary expenditure on the Gold Coast and Ashanti Missions." We understand that the respective outlays thus referred to were as follows:—

Expenditure of 1845, including the	£ 54,366 19 0
third instalment of the old debt,	4,775 4 3
Balance of 1843 and 1844,	4,775 4 3
Gold Coast and Ashanti Missions,	2,914 11 5
Making a total of	112,036 14 8

It thus appears that the society commences its operations for 1846, not only free from debt, but with a balance of upward of seven hundred pounds in favor of the general treasurers, and with "the cheering hope that the income of the year will meet the expenditure."

While, however, we devoutly thank God, and heartily congratulate the ministers, and officers, and collectors, and contributors, by whose zeal and liberality this happy result has been attained, we feel it a duty respectfully to press upon their attention the considerations so well and truly expressed in the following statement of the committee, which, in a few days, will be in their hands:—"It is due to the interests of the missions under the direction of the society to state, that the relief of the society from the above causes of embarrassment has not been obtained without very painful restrictions in the expenditure of the society, more particularly in the supply of missionaries to many of the older and more important districts. It will be remembered that, prior to the last Conference, the committee had determined that, in order to the efficient supply of the missions, a considerable number of the missionaries, additional, ought to be sent abroad; of which number, however, they resolved to send only one-half, lest they should increase the difficulties under which they were laboring. The interests of the missions, the honor of Christ, the salvation of souls, require that the missions be reinforced with the least possible delay. To this important object the committee will now direct their care and attention, with the encouraging anticipation that the friends of the society will not relax their noble efforts in so good a cause; so that the missions may be maintained in a state of full and increased efficiency."

## THE APOSTOLATE.

Mr. Editor.—I have read with pleasure and, I think, profit, the leading editorial articles of the three last numbers of the excellent Herald on church government. I think it important that our ministry, in this age of jesuitical arrogance and prelatical assumptions, should be thoroughly informed upon this subject.

There is, however, one point in your argument, the force or truth of which I do not perceive, if I apprehend your meaning. The point to which I refer is, in your language, "the office of the apostle." In communicating it, you say, "The controversy relates not to the name, but to the office, as peculiarly exercised by the twelve whom Christ appointed to be the founders of the church." You close it in the following language:—"But the term is admitted by all to be applied in a distinctive sense to the twelve, designating their peculiar office. Passing, then, the name, the question is, whether the office of the twelve is continued or not?"

If I apprehend your meaning here, you apply the term *apostle* exclusively to the twelve apostles, or, in the same sense in which it is used by Thomas Paine in his "Essay on Apostolical Succession." He says, page 40:—"Here, then, we see the word *apostle* or *apostles* signifies in the New Testament, first, the twelve apostles, so designated by way of eminence, as distinguished from all others." Again, "It must, then, be claimed for them by High Churchmen, in the first sense, as applied to designate the twelve apostles." Again, "Secondly, observe that from the exclusive nature of the twelve apostles' office, none besides themselves could possibly possess it during their lives; consequently, nothing possessed by any other minister during the apostles' lives belongs to this exclusive office." &c.

If this be your meaning, permit me to inquire, Was not Paul a minister? Did he not live in the days of the "twelve apostles"? Was he not in the highest sense of that term an *apostle*? If so, did he not possess, in common with "the twelve," the prerogatives of the apostolate? If so, was the office of the apostles "peculiarly or exclusively exercised by the twelve"? Perhaps a few words from your pen may scatter every doubt and set the matter right.

I feel the greater freedom in thus addressing you, when I read, in your first article upon this subject—"If no other object is served, these remarks, perhaps, and our candidates in their preparations for examination on the subject of the approaching Conference." This being a leading object, you would wish, I presume, to clear their minds from all doubt. A CANDIDATE FOR EX. AT COV.

By the phrase "office of the twelve," we did not mean or say that the number "twelve" was of any importance. We designated a peculiar office in the apostolic church, which, as it was exercised by the twelve, could be conveniently represented by a reference to them. Our correspondent's quotations from Paine seem to us badly worded, especially the last one, but we did not use them. There were certainly others in the apostolic office beside the original twelve, as Paul and Matthias, though some have questioned the case of the latter, and among them, Whitley. What we have contended for is, simply, the proposition that the apostolate, as represented in the persons of the twelve, was an extraordinary and temporary office, adapted to the founding of the church. Paul had all the qualifications we have enumerated as necessary to an apostle: he had seen Christ, had the power of miracles, inspiration, plenary authority in founding and governing churches, &c.

It is well known that some of the finest collections of unpublished church music have long existed in the Papal States, especially in Rome. It is said that the Pope has recently appointed a commission to examine these valuable stores and to publish the best of them. The commission having made the examination, have announced the early publication of some of the music.

## CORRESPONDENCE.

LONDON CONVENTION.  
DELEGATE FROM MAINE.

Br. Stevens.—When the Herald gave notice of the London Convention, I was at once inclined to call on the "Alumni of Down East College" to forward their five dollar bills to send one of its distinguished faculty; having obtained my degree there, after the persevering labor of five successive years. But as it seemed to me that the responses for sending the nominated candidates came in rather tardily, I concluded to make an effort by private correspondence, before making a public nomination; and I have received far greater encouragement than I expected. The result of the effort thus far is, that I have eleven five dollar shares now taken up, for the purpose of sending Rev. Moses Hill.

It will be recollected that Br. Hill was first a somewhat distinguished professor, and afterwards president of that institution; and though others, both before and since that time have presided over it with great honor to themselves, and usefulness to the church, they would all doubtless cheerfully yield their claim to him in his present circumstances; while all will admit that his talents and usefulness abundantly qualify him for such a mission; and from his universal kindness towards all evangelical Christians, there can be no doubt that he is thoroughly orthodox on the subject of Christian union; it should also be borne in mind, that his feeble health has compelled him to take a superannuated relation, and it is quite probable that a voyage to Europe would restore him to an effective relation in his conference.

I had just concluded to make the above nomination, and make a public call for others to take the remaining shares, when the last Herald came to hand, containing a piece from "A Member of the Maine Conference," in which he says, "All I ask is, that we have the privilege of nominating our own man." Now, dear brethren, just let us alone, until the first week in July, and we will tell you who will go to the World's Convention from the Maine Conference."

And now, Mr. Editor, as I am not at present a member of that conference, and do not wish to embarrass its action in this matter, I will let the subject rest "until the first week in July," when I presume it will be remembered that I will stand responsible for \$55, as above stated, and I doubt not such a disposition will be made of the affair, as will best promote the blessed object of Christian union and the glory of God.

J. C. ASPENWALL.  
Chester, Vt., March 23.

## WESLEYAN UNIVERSITY.

## REVIVAL AMONG THE STUDENTS.

Dear Br. Stevens.—You have already given one of two short notices of the blessed revival of religion at a school which have been favored at the Wesleyan University. Yet I suppose it would not be unacceptable to the friends of the institution, to receive a more full relation of this very remarkable work.

We have always been favored in this institution with a considerable proportion of religious students, comprising from one third to one half of the entire number. Among these, we have always had some eminent in piety, and faithful in their Christian duties. Yet, the state of religion has varied here as well as elsewhere. At times, religion has been in the ascendant;—the weight of influence, both as to numbers, character and scholarship, has been on the right side; at other times, it has been the other way. The latter was the case a few years ago; but within the last two years, and especially within the past year there has been a very decided and obvious religious improvement. During the whole of the last term, there was a sensible increase of feeling and interest among professing Christians. Besides, our weekly class meetings, and general prayer meetings, the students held private prayer meetings among themselves, and especially a fast prayer meeting every Friday, at noon, which were exceedingly profitable. About the close of the term, there were several cases of decided seriousness among the irreligious; and we had strong indications, had the term continued a few weeks longer, of seeing a general awakening. However, our term closed without any thing further, and the students separated for the long winter vacation. But one who had been under serious impressions while here, professed religion at home, and returned to college a happy and consistent Christian.

It was soon apparent, at the opening of the present term, that there was on some minds, a good deal of latent religious feeling; so that the brethren were stimulated and encouraged to increased faithfulness and prayer. The members of the church, under the pastoral care of Rev. J. L. Gilder, were much quickened; and many were crying earnestly, "O Lord, revive thy work."

About this time, we were favored with a visit from brother Radfield, a local preacher of Brooklyn, L. I., whose ministry was very acceptable and useful, both in the city, and among the students. The meetings now became decidedly interesting. From thirty to fifty would be at the altar night after night, and the work became very powerful in the institution. In addition to the meetings in the church, prayer meetings were held every day at the University. The concert of prayer for colleges occurred during this time, and the meeting held on that occasion will not speedily be forgotten. Dr. Olin rose to make only a few remarks, as he said, and continued his exhortation full an hour and a quarter, and in such a strain of melting, overwhelming eloquence as I never before listened to. It was entrancing. To the penitent and inquiring soul, it was especially full of comfort and evangelical instruction.

The result of this work thus far is, that twenty-five students have professed faith in Christ. And when it is considered that our whole number now present, is about one hundred, of whom one half were out teaching when the work commenced, it will be acknowledged a very great proportion. Of the whole number of students present and absent, there are only seventeen left who make no profession of religion; and several of these are under conviction; and of others, we have strong hope.

Taking it altogether, this is certainly the most remarkable revival of religion that I have ever known. It has been marked by some peculiarities that deserve notice. There has been nothing of what any one could call extravagance. The convictions have been deep, sound and scriptural. There has been little that could be set down to mere animal excitement. In some cases the subject went to the altar, not under the influence of an irrefragable feeling, but from a conviction of his judgment, that now was the time, and the very best time to seek the Lord. In some cases the blessing has been sought and obtained in the quietude of the closet. But in most cases, the conversion was clear and satisfactory; and the new convert has almost in every instance, proceeded immediately to work, warning his unconverted friends, and praying with the newly awakened. It was deeply affecting to see with what interest the pious and the new converts would cluster around a fellow student when agonizing in prayer at the altar, and join their prayers with his for a blessing upon his soul. These were delightful seasons, long to be cherished among the dearest treasures of memory.

What Christian will not rejoice at such facts as these? When we consider the character of the subjects of this work, their position in the church, and

their qualifications for usefulness, what may we not expect. Probably among so many, all in early youth and exposed to temptation, some may prove unfaithful, and fall away; yet we doubt not that many, and we humbly hope the most, will prove faithful. And it may be that each one in his sphere, be it where and what it may, will prove like a burning torch, to carry the light and heat of Gospel truth to many hearts. A large proportion of them too, are the sons of our own ministers, who thus see their prayers answered for their sons, and are rewarded for their self-denial, and in many cases personal sacrifices, in furnishing them with the means of procuring an education.

It ought not to be omitted that the work of personal holiness and entire sanctification has not been overlooked, and several of the students have been made happy partakers of this high privilege in Christ Jesus. During the whole of this work, we have never suspended our usual college duties. A few recitations only have been omitted for special cause, and the early morning recitations changed from six to eight, to allow the students to attend the evening meetings. We have found numerous advantages in this plan, one of which only we may name—which is, in all probability, the longer continuance of the work, greatly, no doubt, to the advantage of the newly converted.

Need we after these statements, ask our Christian friends to remember the Wesleyan University in their prayers? Surely they have encouragement to pray, and we need their prayers as much now as ever we did. Sometimes we have felt ourselves pressed down on this score. It has appeared to us, that the University is not as near as it ought to be to the heart of the church. We who labor in this department of the common field, are in one corner, in a great measure shut out from the public eye, or from the general observation of the church, and we have thought that the church has but little sympathy with us. We have toiled on, unheeded and uncared for. We have not had the warm and hearty expressions of sympathy and Christian interest that the heart always craves; and we have been sometimes led to doubt whether the labors of those who serve the church in this department, were properly appreciated. Be lieve, we want your sympathy, or we may be discouraged. We want your prayers, or we may fail in our duties and labors. Do not fail to improve the blessing of God upon the Wesleyan University.

JOSEPH HOLDEN.

## LETTER FROM THE WEST INDIES.

Preaching—Health—Conversions on the Island—Alarms—Drought.

Dear Br. Stevens.—Your very kind and welcome letter of January fifteenth, and also Br. Rand's of the same date, together with a large bundle of papers from your office, came safe to hand yesterday. Many thanks for the package. We are greatly obliged for your kind suggestions, and will endeavor to profit by them. Your letters and papers contained the first items of intelligence which we have received from any of our friends in the United States since leaving Boston. And I assure you, that "as cold waters to a thirsty soul, so is good news from a far country." Our old friend, the Herald, we hail with gladness, and rejoice to learn that there are some more omens of good—some increasing indications of better times in our churches, and among our people; yet our rejoicing is not unmingled with feelings of regret and emotions of sorrow; for we hear that several whom we once knew and loved, are numbered with the dead—have gone to their reward. And among them, our beloved brother and Father in the Gospel, the Rev. Reuben Ransom. Peace to his memory, and comfort to his afflicted widow! The second Sabbath after our arrival, and the first after the date of my last letter, I again attempted to preach on board the big Almatia, captain Smith, from New York. My congregation was somewhat larger than on the previous Sabbath, and like that, was composed of Jews and Gentiles, Protestants and Catholics, to whom I endeavored to break the "bread of life," and preach according to the "oracles of God;" and may be grant that it may prove as beneficial to them, as it did injurious to me. The effort (although I endeavored both to preach and pray with moderation) greatly irritated my throat and mouth, which irritation continued to increase for several weeks, during which period, I suffered extremely;—indeed, I had the most severe and distressing time that I have ever had, with my present difficulty. But for three or four weeks past, I have been very much better; as well as at any time within a year. I am, however, under the care, and following the prescriptions of Dr. Schaeferberg, the principal government physician of the island, who enjoys the reputation of being a man of great experience, and eminently skillful. He thinks he will be able to cure me. But like all other physicians whom I have consulted, he says my difficulty is very obstinate, and therefore, the progress of recovery must be long and slow. He prohibits every thing like mental effort, or anxiety, and insists upon my keeping myself in a state of relaxation and quiet, except moderate corporeal exercise; and which we take in our early morning rambles upon the beach, in quest of shells, coral, and other curiosities—to ancient fortifications situated upon neighboring summits—and to old dilapidated buildings, and broken walls, which are very numerous in this vicinity. As for shells, however, and other natural curiosities, we find but very few. And although the beach is strewn with coral in great abundance, it is so broken up by the perpetual washing of the surf, as to be rendered entirely worthless. I am told, however, that very fine specimens can be obtained from the adjacent waters. The early mornings, and moon light evenings in this latitude, are delightful—far exceeding in loveliness and beauty, any I have ever witnessed. We hope our friends will still remember us in their prayers. More anon. Yours affectionately,

Curacao, W. I., Feb. 6.

SAMUEL A. CUSHING.

Curacao, W. I., Feb. 6, 1846.

Dear Br. Stevens.—Knowing that yourself, and probably the greater portion of your readers, as well as the angels of God in heaven, rejoice over even one sinner that repenteth, I take great pleasure in communicating to you the following facts, which will, no doubt, contribute to increase your "joy in the Lord." For it is the Lord's doings, though marvelous in our eyes. About three weeks ago, I received a message from Miss Van Raders, saying that her brother, a lad fifteen years of age, was very sick, and had a great desire to see me, and requesting me, if I could, to call that day. But not having walked so far for several weeks, I declined going until the next morning, saying that I would be in town by such an hour, and call at captain L's, where I should expect some one to meet me, and conduct me to the house. On my arrival, I found Major D. A. De laux, to whom I had been introduced before, (and who, by the way, is a relative of the family, and a very intelligent and pious man, also a member of the Dutch Reformed Church, but his wife and servant are members of the Wesleyan Methodist Church in St. Martin, the place of their former residence; they are a very excellent and worthy family) who accompanied me to the house of the Misses Raders, and from whom I learned the following particulars respecting the family. Their father, who had been dead about eight years, was formerly governor of St. Eustatius, and a brother of the late governor of this island, who

is now governor of Surinam. They also buried their mother about two years ago, and since then, they had been called to part with a brother and sister, all of whom have died happy. There were four sisters, and four brothers still living, the younger of whom was fast wasting away under the blighting influence of consumption. They had been in the island about a year and a half; and although they had been favored with an early religious education, and instruction in the Sabbath school, yet none of them had experienced religion. The older brothers were away. One of them, William, a young man twenty-two years of age, had charge of the government colonial plantation, a few miles distant; the other two were in the island of Bona Ayre, (distant thirty miles), on a government estate. On entering the house, I was cordially greeted by the family, and welcomed as a minister of Christ, they expressing the hope that I should be able to give them such religious instruction and comfort, as would do them good. I soon learned that some days previous, the young ladies, seeing that their brother must soon be taken from them, and knowing that he was not prepared to die, began to converse freely with him upon the subject, and exhorted him to look to the Lord, and seek earnestly a preparation for his departure. He soon became awake and alive to a sense of his situation, and wished his sisters to read to him from the Bible, and other religious books, and to pray with and for him, which they did according to the best of their ability, and by which means, they themselves became awakened to a lively sense of their own sinfulness, and the necessity of their becoming in Christ Jesus new creatures. Upon a familiar, but searching personal conversation, I soon discovered that the sick lad and one of his sisters, were already deeply penitent, and anxiously inquiring, "What must I do to be saved?" After making such inquiries as were necessary, and giving such instruction as I deemed appropriate to their several cases, they all promised me to commence then and there to seek diligently and earnestly for the "pearl of great price." We (all but the sick one) knelt at the throne of grace, to make known our wants to God by prayer and supplication. It was a moment of great solemnity—a time when vows were made on earth, and ratified in heaven. God was manifestly present. I arose from my knees, feeling and inwardly saying, surely "they cannot be far from the kingdom of God." I visited them as often as every other day, and generally every day. Mrs. C. frequently accompanying me. At my second and subsequent calls, I carried them a volume of the Sabbath School Advocate—several numbers of the S. S. Messenger—Teacher's Guide to Christian Perfection—together with a bundle of tracts, (all of which were furnished me for gratuitous distribution, by those excellent brethren, the Rev. D. P. Kidder and G. C. Rand), which they found to be of very great utility and comfort. The sequel is this. Within the short period of eight days from the time of my first visit to the family, the dying boy and his four sisters were all happily translated from the kingdom of Satan, to that of God's dear Son. They were "born again." They were made exceedingly happy in the enjoyment of a Savior's love. Glory to God, whose "ear is not heavy that he cannot hear, nor his arm shortened that he cannot save."

I think I have never witnessed more rational and pungent conviction, more true contrition, and heartfelt penitence, or sounder, and more genuine conversions, than in this family. After his conversion on the evening of January 24th, Herman had no desire to recover, but chose rather to depart, and be with Christ, which is far better. He was constantly filled with peace, comfort and "joy in the Holy Ghost." His mental faculties were clear and vigorous to the last. And after manifesting the patience and confidence of a mature Christian, for a week and more, on Sunday, the first instant, at five o'clock P. M., he took his departure from this world of sin—this vale of tears, in joyful hope of a glorious immortality, where the wicked cease from troubling, and the weary are at rest.

This family, since their residence at Curacao, have been associated with the aristocracy of the place, and have moved in the most popular and fashionable circles. And, as was to be expected, their powerful convictions, the sudden and glorious change which they have experienced, their decision, and devotion, and faithfulness, has produced no small stir among the dross, and wicked of every class; and great efforts have been made on the part of some officious meddlers with the rights and consciences of others, to make it appear that they have been frightened—*are weak minded and crazy*, and that this miracle is contagious, &c. And as I have been supposed to be the instigator of it all, it has been thought advisable to send us from the island, and threats to that effect have been often made. But we are yet unmolested, and probably shall continue as long as we have occasion to stay, especially if they succeed in arresting the progress of the contagion, but which we hope they will not be able to accomplish. There is at least one more case of awakening; viz: that of the brother before named, who we expect will soon become a subject of God's saving grace. So that so great and good a work should awaken some interest, and excite some opposition on the part of those who neither fear God nor regard men, is not at all surprising, especially in view of the facts, that a change of heart, or regeneration, as understood by all evangelical Christians, is not here in any sense, made a condition of church membership. And that the people generally (who are natives) even those who belong to the church, appear to have only the most vague and indistinct ideas of such a change. There is great need of having the Gospel preached here in its purity and fullness, "in demonstration of the spirit and power."

SAMUEL A. CUSHING.

P. S. The frequent showers of rain that fell for several weeks, about the time of our arrival, and produced such beautiful and encouraging changes in the vegetation, and which excited such hopes of a fruitful season, have been entirely suspended. Our wild flowers have disappeared. The fields of corn, which a few weeks last growth withered, and dried up. Inevitably, almost every thing, which three months ago was green and promising, is now seared and dry. And the fond hopes of the husbandman are again dashed in ruin for two months. And there being no soil, or turf upon the ground, which is being incessantly fanned by a fresh breeze, every thing like moisture near the surface of the earth must soon evaporate.

COLERAINE.—Rev. H. P. Hall writes, March 20:—The Lord has refreshed us with his presence during the past year. From fifteen to twenty have received the blessing of holiness, and upwards of thirty have been converted and reclaimed. Jesus dwells with us. He is fully my life. I have labored in much weakness and under peculiar circumstances. The people are very much scattered, &c. My complaint, though, is becoming worse, and I find it extremely difficult to attend to my labors; but I hope, if it is the will of God, that I shall be able to continue till Conference, though it will be with much suffering.

WARREN.—Rev. R. M. Hatfield writes, March 20:—The Lord is pouring out his Spirit upon Warren. The church is coming up to the help of the Lord and sinners are turning to God. About thirty adults and half as many children have been, as we trust, converted within the last three weeks. And the best of

all is, God is with us still—the spirit of awakening is spreading, and the prospect for a general work is now better than at any previous time. We are praying, rejoicing and confidently expecting greater manifestations of the divine power. Amen.

STOUGHTON.—Rev. J. C. Goodridge writes, March 24:—During the past year, God has blessed us in this charge with peace and prosperity. Over thirty have experienced religion—twenty-eight have joined the church on probation. Fifty dollars or more will be raised for missions.

## METHODIST QUARTERLY.

This publication, one of the best, and, without question, the cheapest Quarterly in the country, has appeared for April with a list of articles, all of which, except one that we are not competent to speak of, will be pronounced good, and some of them stamped with ability. Of the latter, we give the preference to the last in the list—Prof. Allen's article on the famous Vestiges of the Natural History of Creation; a book which has produced more interest and discussion than any scientific work of the present century, but which has been pretty thoroughly exploded by English and Scotch reviewers. Prof. Allen gives a good synopsis of its refutation, and presents a large amount of scientific information and sound argument, in a style perspicuous and spirited.

Next to this article, we place the critique of Rev. James Flory, (Art. IV.) on the Essay of a Layman on "The sufferings of Christ." Mr. Flory has a sound head and a keen eye. He walks directly up to the conflict and lays about him on all sides most vigorously. He is, however, too severe in the present instance. Some of his sarcasms might have been omitted with advantage to the force of his argument.

The review of Dr. Arnold's life, by Prof. M. Clinch, (Art. V.) is a very interesting sketch, as well from its style as the rare character of its subject. The Professor writes *an amare*, and has given a portrait which all will admire, though few imitate.

The review of Barrow's works, by Dr. C. Curry, includes some excellent theological criticisms. "The articles on 'Revolutions in Europe' and 'The Republican tendency of the Bible' are sound and well sustained.

The article on Upham's works is a general review of American philosophical speculations.

The portrait of Rev. John Early, we hope, is not an accurate copy of the original. The characteristic expression of the features is anything but prepossessing.

The following is the list of the articles:

Art. I. Works of Barrow, by Rev. D. Curry.  
Art. II. Revolutions in Europe.  
Art. III. Republican Tendency of the Bible, by Rev. J. V. Moore.  
Art. IV. Sufferings of Christ, by Rev. James Flory.  
Art. V. Dr. Upham's Works, by Rev. A. S.  
Art. VI. Dr. Arnold's Works, by Prof. M. Clinch.  
Art. VII. Natural History of Creation, by Prof. Allen.  
Art. VIII. Critical Notices.  
\$2 per annum. Waite, Peirce & Co., 1 Cornhill, Boston.

THE MAGNOLIA.—When we last noticed this work, it was edited by Rev. S. Remington; it has since passed to the editorial care of Mrs. M. O. Stevens. It is published in Boston and Lowell, and at the low price of \$1 per ann. At this rate, it is one of the cheapest, if not the cheapest monthly in the land, considering that its typographical execution is exceedingly neat—that it is embellished with two fine engravings every month; one of them a splendid colored flower—that it presents monthly a page of choice music, and that most of its articles are original from good writers.

The following are the contents of this number: Joan of Arc, by Edithess.  
Difference between a Man of Sense and a Man of Genius.  
A Tale of the Reformers.  
A Night Thought, by Mrs. Jevons.  
The Money Diggers: or, Fatal Passion, by Rev. M. Trafton.  
Early Lost—Early Saved, by George W. Bethune.  
Reminiscences of a Pastor, by Rev. S. Remington.  
Councils for the Young.  
Pleasant Thoughts, by Edithess.  
Sacredness of Tears.  
Editor's Table—The Almighty Dollar.  
To Correspondents.

Music.  
Embellishments—Place of Joan of Arc, and Colored Chinese Flower.  
Address E. A. Rice, Lowell, Mass.

ILLUSTRATED BOTANY.—We have before noticed this elegant work. The second number is before us, embellished by four really splendid colored plates. It is only \$3 per ann. How it can be published at this rate is a mystery to us; in England it would, at least, cost \$20. Willman, 118 Nassau St., New York.

THE AMERICAN PULPIT for April contains two excellent sermons:—the one by Rev. S. B. Swain, (Baptist) of Worcester; the other by Rev. R. W. Allen, (Methodist) of Providence Conference. \$1 per ann. S. Cism, Worcester, Mass.

WESLEY'S JOURNAL in Numbers.—Our Book Agents are issuing this remarkably interesting work in monthly numbers at 25 cts. each. Ten numbers will conclude it. The numbers are as large as any 25 cent serial published in the land. Our people should furnish themselves with this work. It is one of the most entertaining and profitable portions of our great founder's writings. They can be had of Waite, Peirce & Co., 1 Cornhill, Boston.

CLARK'S WORKS AND BIOGRAPHY.—Rev. Daniel A. Clark was a distinguished Calvinistic preacher. His writings have been before the public for several years. They are marked by pre-eminent traits of ability. The present edition is much enlarged. The two volumes are finely executed. Waite, Peirce & Co., 1 Cornhill.

MEMOIR of Mrs. Sarah Louisa Taylor.—This is an interesting biography, illustrative of the work of the Holy Spirit in awakening, renewing and sanctifying the heart. It has passed to a fourth edition.—New York, Baker & Scribner; Waite, Peirce & Co., Boston.

SILLA HART, an entertaining tale, founded on incidents in New York, by the author of the "Adopted Child," "Changes & Chances," &c. New York, Rogers & Scribner; Waite, Peirce & Co., Boston.

ROEMER'S Life and Remains.—This is a reprint of an English work by Carter, New York. It is embellished by a finely executed portrait. The biography is a delightful specimen of Christian experience.

FASTS.—Gov. Slade, of Vermont, has appointed Friday, the 10th of April, as a day of fasting and prayer in that State.

The Governor of Connecticut has issued his proclamation, recommending that Friday, the 10th of April, be observed throughout that State as a day of public humiliation, fasting and prayer.

## LONDON CONVENTION—DR. DURBIN.

The following note from Dr. Durbin to the Editor of the Philadelphia Repository will be read with regret:

Br. Rogers.—Allow me to thank a "Pennsylvania," and all others, particularly Zion's Herald, for their kindness and good opinion in naming me as a delegate to the great Convention to be held in London in August next, to promote a more intimate union between the various Protestant churches; and at the same time to say, that circumstances would not permit my visiting England during next summer, even if I were requested to do so by any body of the friends of this great movement. As I have been formally named in Zion's Herald, and in your paper, I have thought it proper to communicate this note, that the attention of the friends of the Convention among us in this quarter may not be unnecessarily divided. I conclude by expressing my hope that we shall take effective measures to be worthily represented in the said Convention, from which much good is to be expected to the church of Christ.

Very respectfully yours,  
Philadelphia, March 16. J. P. DURBIN.

## JUDGE MCLEAN—THE BIBLE SOCIETY.

This distinguished jurist has been compelled to decline his late appointment to the presidency of the American Bible Society. The following is his letter to the corresponding secretary of the Society:

Dear Sir,—Your letter of the 6th inst., informing me that the Board of Managers of the American Bible Society have elected me their president, has been received. I feel most sensibly this distinguished evidence of the respect and confidence of the Board, which was as unexpected as it was flattering.

Separated as this Bible association is from all sectarian principles and aims, and extended as its means and operations have become, it is a most powerful agent for good.

The eminent individuals who have presided over the institution have contributed to give it a permanency and success, which insure its rapid advance for the future. The identification of my name with so noble an enterprise could add nothing to its character or usefulness; and I therefore feel the less reluctance in saying that my public duties, in regard to the time and place of their performance, are incompatible with those which appertain to the presidency of the Society.

My Circuit Courts, which I am required to attend in four States, commence in May, annually, and engage my time, with short intervals, up to the period when I am obliged to leave the West to attend the Supreme Court at Washington.

You will perceive, therefore, that it will not be in my power to attend the meetings of the Society, and that the office, under such circumstances, if accepted, would be merely nominal.

I beg, therefore, most respectfully to decline the appointment, and to ask the Board, through you, to accept of my profound gratitude for the honor they have done me.

With great respect, I am, dear Sir,  
Your obedient servant,  
Washington, March 9. J. McLEAN.

## THE CONFERENCES.

Subscribers are reminded that we are expecting large remittances from them at the ensuing Conferences. Let them take the matter in hand in season. Many of them are far in arrears. Why not make a strong effort to square all up this summer and start anew? F. R.

## THE PREACHERS.

Are requested to make out their accounts for commissions during the year, and be prepared for settlement at Conference. We hope all will be able to pay for their paper with commissions. If any are deficient, it is not too late now to make it up. Let such bring the money for two new subscribers to Conference, and the object will be gained. F. R.

## PROPOSED EVANGELICAL ALLIANCE.

At a meeting of the London division of the provisional committee, held recently, upward of sixty ministers and laymen, of the Established Church, and the Wesleyan, Congregational, and other evangelical churches, were admitted as members or corresponding members. In the number was the Duke of Manchester. The 21st of March has been appointed as the day for the next aggregate meeting of the divisional committee, to be held at Birmingham; and after much consideration, the 19th of August has been agreed upon as the day for the first assembling of the proposed Conference in the metropolis.

The Church Street Sabbath School will celebrate their Anniversary on Thursday, (Fast day,) at 2 o'clock, P. M. Speaking







